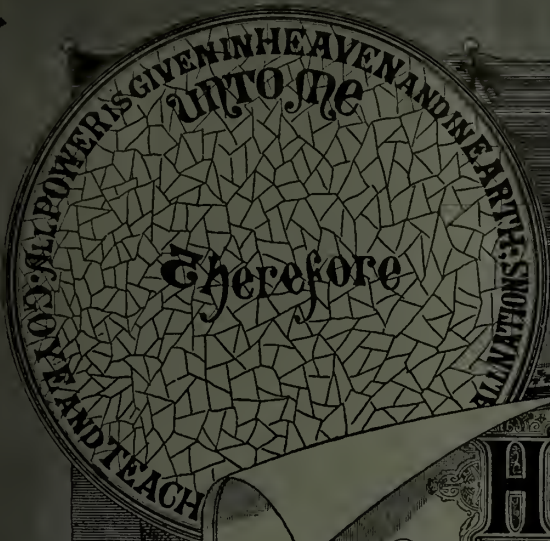


Wm Geo Elden



SEPTEMBER, 1894.

HERALD OF MISSION DEWS

CONTENTS. P.

Our Views of Mission Work	185
Items of Missionary Intelligence	189
Monographs	198
Editorial Notes	201



No. 9.

R. M. Sommerville, EDITOR
NEW YORK.

WILLIAM R. JENKINS,
Publisher, Bookseller, Stationer and Printer,
Publisher and Importer of FRENCH BOOKS.
851 & 853 SIXTH AVENUE,
N. W. Cor. of 48th Street, NEW YORK.

CARD ENGRAVING, STAMPING, WEDDING INVITATIONS,
PICTURES AND PICTURE FRAMING.
SEND FOR CATALOGUE.

MILLER & FLINN,
❖ PAPER. ❖
32 BEEKMAN STREET,
NEW YORK.

Paper of all Kinds for Publishers' Uses.

Established 1860. Catalogue Printing a Specialty.

J. W. PRATT & SON,
Printers and Stationers,
88 & 90 GOLD STREET,
NEW YORK.

Telephone Call, 2736 Cortlandt. Near Spruce Street.

ESTABLISHED 1861.

JAMES DUNLOP,
FINE FOOT WEAR,
879 EIGHTH AVENUE,
NEW YORK.

JOHN IRELAND,
Publisher and Bookseller,
1199 BROADWAY,
NEW YORK.
RELIGIOUS & MISCELLANEOUS BOOKS.

All Books sent by Mail at Publishers' Prices.

MACKEOWN'S
Eyesight Testing Rooms for Spectacles,
24 East 42d Street,
NEW YORK.

THE CHRISTIAN REFORMER AND DISSENTER.

EDITED BY THE REV. D. McALLISTER AND THE REV. R. C. WYLIE.

A 16-page weekly of unusually fine typographical execution, filled with choice reading matter, treating the Bible principles of reform in their application to the social body.

Christ on the throne, is the great truth that has called this paper into existence, and the proclamation of the gospel of His Kingdom is its grand design.

The paper contains brief notes on current events in all parts of the world, especially such as have a bearing on the great reforms advocated in its pages.

A most important special department of the paper is the Sabbath School Department. This occupies four pages. It is in fact a weekly Sabbath School paper, called OUR YOUTH, as a part of the regular weekly issue of THE CHRISTIAN REFORMER AND DISSENTER. This department is adapted to the wants of both teachers and scholars, and embodies a faithful application of the principles of the lesson to our own times and circumstances.

Subscription price per year, \$1.50, including the Sabbath School paper, OUR YOUTH. If paid strictly in advance, the same for \$1.25. To ministers, theological students and clubs of ten or more, to one P. O. Address, \$1.00 each in advance. If more than one P. O. address is given in clubs, the price will be \$1.10 per copy in advance, to cover extra cost of mailing.

Address, with P. O. Money Order, Registered Letter, or Draft on Pittsburg or New York,

THE COVENANTER PUBLISHING CO.,

37 Federal St., Allegheny, Pa.

Review of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

September.

1894.

OUR VIEWS OF MISSION WORK.

FOREIGN MISSIONS.*

Rev. Hugh Miller Thompson, D.D.

I am set to speak about Foreign Missions. I confess to a certain doubt as to the meaning of the phrase—Foreign Missions. What do *you* mean by Foreign Missions? What am I to speak upon?

It was a heathen man who said: "There is nothing human which is *foreign* to me." That is the force of his *alienum*—there is nothing human which can be foreign. Must you and I learn from an unbaptized Roman the right use of language about Missions?

Does such a thing as a "Foreign Mission" exist? I mean in the sense of our Roman friend. Are we not using words as parrots do without thinking? It would seem we Christians are about the most stupid set of breathing creatures that our Lord ever made. He calls His people sheep, and so reveals and illustrates His infinite wisdom. For of all the absolutely helpless and silly creatures that man has subjected to his uses the sheep is the most silly.

Our Lord said: "Go ye into all the world and preach the Gospel to every creature." He does not use the words Foreign nor Domestic in the marching orders He issued to His Church and on

* From a paper read at the Missionary Council in Chicago.

which, if we stand on anything, we are standing to-day. He taught in that touching story of the good Samaritan that all men are neighbors. He taught the world that there is one Father even God, and that all men are brothers. His great Apostle learned His doctrine and carried it to the ultimate. "There is neither Greek nor Jew, Barbarian, Scythian, bond nor free, but all are one in Christ Jesus." "As in Adam all die, even so in Christ shall all be made alive." "God hath made of one blood all nations to dwell on the face of the whole earth." If you cannot reconcile this with your "science" so much the worse for your science, for this agrees with (and your science, if it contradict it, is helpless and contemptible) the fact of the growing, every-day increasing conviction—the old, gray conviction of humanity for centuries—to which our Lord Christ gave a fixed and rational basis. We are men, nothing human can be foreign to us. He came to humanity. He taught no special race. He shepherded no special flock. His words are for all lands and for all people and for all time. He lived and died to redeem men—savage, civilized, white, black, European, Asiatic, and in the islands of the sea.

In Him men are made *one*. The crown and culmination of humanity, the one eternal and infinite Man, He takes into Him-

self the whole race. He is Brother to the lowest as to the highest; to the islander of Fiji as to the islander of England, to the lowest sinner as to the highest saint. He lived for all. He died for all. There is not one foreign to Him among the children of His Father whom He came to save.

We cannot stand before the Man on the Syrian mountain-side, before the bent, broken Man of Gethsemane, before the Man upon the cross of Calvary, and talk about "Foreign" Missions. The letters of His accusation, written above His dying head, are a proclamation and a prophecy of His universal dominion. "This is Jesus the King of the Jews." Yes! but they are written in three tongues that all men may read—"in Hebrew, Greek and Latin." He is drawing all men unto Him from the moment He is "lifted up."

Slow to understand, slow to act, faint, foolish, cowardly, His silly sheep have been from the beginning. Safe housed in their own small fold, they have forgotten that there were vast flocks, dear to the great Shepherd, far away upon the mountains lone, far away among the trackless wastes, bramble-torn and shelterless. They have even, God be pitiful to their ignorance and sin, even accounted these as only unclean and accursed! For whom the Shepherd's heart was yearning, for whom the Shepherd prayed, whom the Shepherd was seeking with torn hands and bleeding feet, wet with the storm, parched in the hot noon—they have accounted these no sheep at all of His, but evil creatures to be shunned, fled from or beaten away and destroyed. They, comfortable and in abundance, they at ease in Zion, they walled in with triple walls to guard them from the evil, they with shepherds in abundance and folds built of pre-

vious stones, and walls whose windows are agates, with the bells consecrating all the airs, the bells that called them to the jeweled chambers where the Shepherd spreads the table for His own, with the eternal daylight of God's glory lighting their familiar paths—they have turned in selfish carelessness, they have forgotten, they have even assailed and destroyed the wandering sheep whom Christ has been seeking through the weary ages, Christ wounded and bleeding as He came from His cross!

But the years are God's. He rolls on and develops the centuries. The evolutions of the ages are by His hand. The truth that even unbaptized thinkers dimly saw, the truth our Lord distinctly proclaimed in word and life, in dying and living, the truth His own Church and Household held as a dead and fruitless thing so often and so long, has found new voices, and proclaims itself to-day on every land and sea.

"Foreign," you say? What *is* "Foreign" any more? The word is perishing from the use of men. . . . Isolation between the peoples of the earth is impossible hereafter. The steamship, the railroad, the telegraph, have made all men neighbors, whether or no. As "no man liveth to himself," so no people any more can live to itself or die to itself. The universal humanity is too great for the local. Nations tremble at the moral judgments of the world. The world's opinion is getting too mighty for the isolated opinion of any single people.

It is a wonderful thing, a divinely developed thing, I think, a thing undreamed of even, twenty-five years ago, that there is no nation, in Christendom at least, that does not dread the moral condemnation of Christendom. The whole savage theory of enemies, "hereditary" or "natural" enemies,

is fast passing away. The stupidity of war is becoming even more apparent than its atrocity. The idiocy of the whole business is growing in human consciousness. . . .

So what we call the natural development of the world is forcing us, in spite of all prejudice and narrowness, to recognize the truth our Lord proclaimed so long ago and died to seal and sign—the brotherhood of men, the Fatherhood of God. Even the darkest continent is penetrated and the mysterious rivers tracked to their springs in the dim mountains, and everywhere, in Africa as in China and India or on our own sunset trails, men are found to be men, and at their lowest, still our brethren—*humani non alieni*.

And wheresoever we find them, we find the deepest questions that stir humanity to be the questions of sin and righteousness, of God and duty, of salvation and eternal life, of whatsoever indeed stands behind the shadows of the world that is *not* "*humanum*."

"The field is the world," saith the Lord. The question was once for all settled. It has forced its settlement upon us in these latter days, materially, as I have tried to show. In the truest sense there are no Foreign and no Domestic Missions. The words are worn out—antiquated. They belong to a state of thinking fast passing away.

The universal religion must take account of universal man. Jesus Christ belongs to no people. He is of no nation. He is infinite. It is folly to talk of an "Oriental Christ" as of a special Being. He *is* Oriental, but only because He is Occidental. Eastern, western, northern, southern, preached and believed on in Greenland and in India, in Australia and Alaska, the same Christ, "yesterday, to-day and forever."

Now, we are put in trust with the Gospel. The very brotherly instinct of our advancing human nature is teaching us that we have no right to monopolize good things, certainly not those good things which are God's free gifts and which we did nothing to obtain, free gifts to ourselves to begin with. . . .

God has given to us who speak the tongue of Milton and Shakespeare, a very plain work, I think. A word of English speech echoes round the world. A moral judgment, calmly, wisely uttered in English words, has judicial weight in Moscow or Bombay, in Paris or in Peking. The men with that word on their lips go over all the earth. The silence of every sea is broken by the ringing word of command, and the ringing answer of obedience, short, clear, decisive both, from the men of the race who have learned "to obey, to endure, to command." The heirs of the world, it seems, and the masters of the seas are English-speaking men.

You have had a "Parliament of Religions," so-called, in this city. . . . There is a humorous side to that parliament, on which I will not dwell. There is a serious side which is fruitful in suggestions, on the subject of what we call "Foreign Missions."

A wise man, a Baboo from Bengal, educated at an English college, with every idea he has acquired of any value, due to the training of English thinking and English Christian influence, comes to enlighten us, and tell us that if Christianity is to succeed in India, it must respect *caste*! Imagine it! Respect *caste*! Respect the inhuman, even diabolic distinction which man's sin and pride and vile contempt—man's hatred of man—has introduced and

fastened on trampled millions in India for centuries! We must respect it. Why, Christianity detests it! Christ comes to India to tell our friend that his caste is contemptible in the eyes of God and man, that his poor conceit is even infamous, that *our* Christ, our "Occidental Christ," if he chooses to use the words, the only Christ, has no more regard for a high caste Brahmin, with his sacred string, than for the lowest pariah, that Christ came to sweep all folly and sin of caste away, that He will sweep it away, too, if not willingly by illuminated sense and spiritual enlightenment, then by the strong arm of that Christian law which masters all men in India.

Another comes, of the many sects into which every form of heathenism divides itself, and he cannot eat, so he says, with anybody in this evil land. He is so holy that the railroad people must provide him a special gas-stove to do his own cooking! That is *his* "religion"! All men but his little sect are "unclean."

Do we not need to stand to our Foreign Mission work? These poor men have been educated in schools provided by Christian people, so they could talk at the big fair. Not so educated that they could appreciate the wondering amazement with which men bred to Christian ideas listen to their educated paganism. The far away childishness of their poor, blind talk has been, it seems to me, a call pitiful and penetrating from the millions degraded and debased in the lands from which they come, for help and succor to the Church of the one Christ, who knew no caste, nothing in all His Father's creation, unclean or common, no Brahmin and no pariah, but only *men*, the children of God.

A missionary race? We are bound to be

a missionary race, bound to be a missionary Church. But you say, "We" have so much to do at home. Our own Missions, "Domestic," so called, require all our care. These "Foreign" Missions, as we will persist in calling them, belong to other churches, not to ours.

Then be logical. We have no goods to take abroad. Let us cease intercourse with all people, send no more ships to China or Japan, ship no more invoices to Calcutta or Rio, or Yokohama. Wall us round with a wall of exclusion and inclusion 160 feet high, and let the American Church and the American people live to themselves and die to themselves!

Is that the voice of a great people? No! God has taken good care that it shall not be ours. We are influencing all lands, telling on all peoples. . . . And if we go everywhere we must take with us all that makes us what we are. We must go as Christians, as well as Americans. We are bound even on natural principles so called to carry with us our best. Surely not our worst only, surely not alone American skill, shrewdness and sharpness, not alone American pride, self-assertion and deft availability, but American truth and honor, American manliness and kindness, American courage and love of justice. And the American faith in the only King and Lord an American acknowledges—the Lord Jesus Christ. . . . It is idle to try to evade one duty by an appeal to another, as if it were the greater. Foreign Missions and Domestic Missions, if he will persist in making such distinctions, are all bound in one bundle of duty. The doing of one insures the doing of the other. The one cannot fail but the other fails. There is action and reaction in living effort. A living

Church will hold both close to her heart.

A hide-bound tree bears gnarled and bitter fruit. It finally dies. It is the best thing it can do, and the only thing that becomes it. A hide-bound Church bears gnarled and bitter fruitage also—variance, strifes, contentions and all uncharitableness. It would die, too, save that the Divine Husbandman walks His vineyard. The hide-bound tree is saved by a judicious slicing through the dead rind into the living fibre of the wood. The hide-bound Church

is saved when the Master drives His knife through all the worldliness, the callous deadness and the rust and crust of the outward form, and strips bare the quivering life to the lights and dews of Heaven.

No such surgery of pain shall the Church need at her Lord's hands if only she keep alive within her heart and practice in her life generously, lovingly and faithfully His last charge and high commission—Go into all the world. Preach the Gospel to every creature.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

TARSUS MISSION.—Through the courtesy of Miss Mary S. Staley, of Angola, Indiana, we are able to give our readers the following extract from a letter she had recently received from Mrs. Mary E. Metheny. It was written at Guzne, June 30, 1894 :

I was not in town when the box of bedding for the boys' school arrived, but Mr. Dodds and Misses Willia and Jennie were there. It is possible that one of them may have written to you of its arrival, but to make sure I will write. They are both away, Miss Willia in Latakia and Miss Jennie with her brother, either in Suadia or in Kessab. If they have written I do not doubt that they have told you of our appreciation of this generous gift. Many thanks for it.

This is our vacation time. Vacation for a missionary does not by any means signify a vacancy. It is usually a change of base and a change of work. For instance, last Sabbath Mr. Dodds preached in the girls' schoolhouse here at 11 A. M., and then

started at 1.30, rode eighteen miles to town to preach there at night.

We have here a Sabbath-school of twenty-two pupils, and hope next Sabbath to have an additional class of three—a German family to be taught by a Swiss lady in the employ of the American Board. The audience at preaching last Sabbath was forty-six.

The three ladies in the girls' seminary in Adana (Congregational) usually attend our services, bringing with them some of their girls, and for them the sermon must be translated into Turkish.

We had determined this year to bring no children but such as had no homes elsewhere, and thought we had the number reduced to three girls and four boys, but we have *five* girls and *twelve* boys. One of the boys is blind. The two additional little girls we had intended to leave with their mother; she not wishing to be at the expense of keeping them, was going to give them to the Greek bishop. The eldest little girl cried so bitterly about it

that the ladies said if the mother would pay their way up they would let them come.

We have very pleasant weather now. It is hot, of course, but there is a pleasant breeze most of the time. In town it is said to be very hot. We hear of cholera to the north of us, and quarantine is being laid on some parts of the country. We have had the newspaper reports of Synod. We are so glad to see the appointment of the missionaries to China, and of the opening of a Mission to the Jews and one in Chicago. How I wish the treasury of the Church had the tobacco money!

CYPRUS.—We are indebted to Rev. R. J. Dodds, of Mersine, Asia Minor, for the following report of the work that M. Daoud Saada is doing on this island:

“In the beginning of the month a number of people came to me with whom I talked upon various Scripture topics, as faith, repentance, the resurrection and the last day.

“One of my visitors was a monk, and with him I spoke of the importance of ministers instructing the people about divine things, as God had commanded in both the Old and the New Testaments, as Jesus Christ Himself had done when on earth, and His Apostles also, in order that men may believe and repent, and receive that free salvation which the one Redeemer has secured for believers.

“I had also quite a number of visits from a priest, with whom I discussed the same subject, laying stress on the fact that pastors should be ensamples to their flocks. The priest admitted the truth of all that I said, and testified against the lives of the ecclesiastics to which he belonged, as the very opposite of what Christ required, de-

scribing them as a conscienceless pack, who had thrust themselves into sacred offices for very unworthy ends, illustrating all he said by numerous examples. On another occasion as many as ten woodcutters did me the honor of paying me a visit, on the hill by the church (where Daoud has a shed where he often entertains his guests.—R. J. D.). As I sat I talked with them about the end of the world and on the necessity of preparation for the solemn final judgment. They listened with mingled fear and interest as I spoke to them of the dire distress in which sinners would find themselves when that event should occur.

“The third Sabbath of the month a company of six women and some girls came into the service and all listened with good attention, and afterwards acknowledged that our teaching is true. They also returned the following Sabbath, when I chose Hebrews, 1, i. as my text, upon which I discoursed for an hour. All present appeared to be deeply interested and pleased, and at the close pressed forward, thanking me warmly for the teaching which they had heard.

“In the third week of June I visited several of the nearer villages. As I approached one village I saw a large tree near a threshing floor. Under its shade were a number of people from the village who had been winnowing wheat, who invited me to dismount and stay awhile with them, as it was very warm. I had not been long with them until we fell into conversation, in which some spoke of their holy places. I thereupon took up this subject, which they had introduced, remarking that to merely visit holy places was insufficient, and, in fact, no advantage could

accrue from it if the heart was in an unholy state. Judas Iscariot not only had the privilege of visiting many sacred places, but also sat at meat with Christ, whom he accompanied on His journey, heard His instructions, besides seeing His wonderful works ; but because his heart was unholy he was not benefited. It is the duty of every Christian to prepare his heart by forsaking all sin, for sin defiles the heart, and after giving his heart to Christ and receiving the Holy Spirit, there is no further need of visiting holy places, in which men spend much money and weary themselves exceedingly into the bargain. It always makes me sorry to see natives of this island, men whom I know can ill afford the expense, preparing themselves for such a journey, running hither and thither with great loads upon their backs, and undergoing the dangers of the sea, and all the time thinking that this alone is sufficient for their salvation, although there is no Scripture authority for it at all ; for the Bible says, 'Believe on the Lord Jesus Christ and thou shalt be saved, and thine house.' It says nothing about visiting holy places. Now, if we visited all the holy places in the world, but did not learn the catechism, or get rid of the wickedness in our hearts, it is impossible for us to be saved.

"The fourth Sabbath of the month a company of young men came to the church ; also two teachers from the schools, and the brother of the Bishop of Larnica. I spoke on spiritual subjects. The brother of the bishop took exception to my theory that the people needed to be instructed in divine things, for they were capable of learning such things without guides. I replied by a reference to the

custom of the Greek Orthodox Church of former times, as well as by usual arguments from the Bible. I told them that their own church had been accustomed to divide the people into two classes—believers and catechumens, and when the priest cried, 'Oh, ye catechumens, go out,' they went out. Of course, such a division would not have been made had it not been a recognized fact that it was a matter of importance to instruct the people. After much discussion the bishop's brother finally yielded the point and admitted what he had at first denied."

The week previous to the departure of Dr. Foster, I, being in Larnica, visited several villages with Daoud, and can testify to his readiness in presenting the Gospel, and the interest with which numbers listened to his discourses.

It is not an unimportant item, either, that he insisted in paying the horse-hire out of his own pocket.

INDIA.—Dr. George Smith, in his *Graves' Lectures*, "The Conversion of India," proves very clearly the progress of Christianity in India during the present century. He estimates that the population of the world in 1893 was 1,500,600,000, and that the average rate of increase of the several races in each decade is 8 per cent. Of these 500,600,000 were Christians, and 1,000,000,000 non-Christians. The British Indian Empire occupies about one-fifteenth part of the habitable globe, and is inhabited by about one-fifth of the human race ; its area being 1,560,160 square miles, and its population in 1891, 287,223,491, or 184 to the square mile, of which only 9.48 per cent. is urban. The Christians of India were 2,284,172, of whom only 168,000 were Europeans, and 79,842

Eurasians. Between 1881 and 1891 the whole population of India increased 13.1 per cent., while the Christian advance was 22.65. These last figures are of profound significance. India is slowly but surely yielding to Christ.

—In its Sixty-second Annual Report the Board of Foreign Missions of the Reformed Church in America, presented to the General Synod at Asbury Park, N. J., June, 1894, the following information in regard to the condition of the work under its care:

AMOY.—The last year has been one of progress in many directions. Unfortunately, no statistics have been received and the present number of communicants cannot therefore be given.

But it is known that, while there is an increasing readiness to hear the Gospel everywhere, some of the churches have been greatly quickened and considerable additions made to their membership. More than twenty persons have broken with idolatry, in connection with the First Church in Amoy, among them a Buddhist priest of some note in the city. They have given their idols to the missionaries or destroyed them, observe the Sabbath and in many ways testify to the great change that has come to them through the Gospel of the grace of God.

The churches of Tong-an and Hong-san show a steady growth in church membership. On communion Sabbaths the walls of the former "seem to contract," so narrow is the space and so great the numbers that seek to find a place within.

Beside the Mission to the *Hakkas*, which our churches in China have long maintained at their own cost, the First and Second Churches of Amoy have united in

the support of a Mission station in a village on Amoy Island, three miles north of the city, and, at a union meeting recently held, contributed \$200 for its support.

ARCOT.—In many respects the outlook is much brighter than it was a year ago. For the first time since 1864, every station was occupied by a missionary and his family, except the mountain station of Coonoor. Showers of grace, also, have refreshed the hearts of the brethren. It was a year of successful work in almost every department. The additions to the communicants numbered 153, nearly fifty per cent. more than the previous year. The whole number reported is 1,959, a net gain of eighty-four.

That the Mission is faithful to its foundation principle, as "a preaching Mission," is shown by the fact that the Gospel was preached to the heathen 32,069 times, in 18,556 places and in the hearing of audiences numbering 712,204. A delightful feature of this evangelistic work is the part taken in it by the scholars of the schools and the members of the Christian Endeavor societies. A feature equally delightful, and most promising for the vitality of the Church and the spread of the Gospel, is the growing disposition, noticed in some of the station reports, on the part of individual members of the churches, to engage in personal effort for the salvation of souls.

The renewed "village movement" toward Christianity—the result of years of such evangelistic effort as has just been mentioned—deserves more than a passing notice. Nearly every station reports the application of villages to be received under Christian instruction, accompanied by the promise to put away their idols and all

idolatrous practices, and conform their lives to the law of Christ so far as they understand it. "Now is the time," says one report, "for successful labor among the masses. Never has there been such a stirring among the pariah community as to-day, and never so many movements set on foot for their emancipation." The Mission ought to be in a position to make the most of such a movement—such a shaking of the dry bones. Its grief is that it is not and cannot be, for want of funds with which to furnish teachers, and hearts and hands to carry on the work. Of the score or more villages that have applied, or are ready to apply, five have been received.

JAPAN.—The problems which confront the missionary and the Church in Japan have their complete parallel nowhere else on Mission ground. The position of the young Church, hardly yet attained to its majority, and yet exposed to all the dangers arising from the precipitation upon it of all the unsolved questions and untoward influences which beset the older churches of other lands, is one peculiar to itself, and entitles it to the patient and prayerful sympathy of its sister churches everywhere.

Were the Church itself united, vigorous, spiritual, thoroughly grounded in the truth, actively evangelistic, heartily in sympathy and fellowship with those whose labors planted and whose prayers and tears and counsels have nurtured it, the evils mentioned would lose much of their importance. Happily there are many who are alive to the dangers. A better state of feeling is manifested in influential quarters between the Japanese brethren and the missionaries, and—best of all—the quick-

ening Spirit has made His presence and power felt in many places, in answer to the prayer of His believing people.

In the face of so many and so great adverse influences, there is reason to rejoice that the course of the cause and Church of Christ has still been forward. In the "Church of Christ in Japan"—the Presbyterian and Reformed body—ninety-two organized churches are reported, with a total of 9,656 adult members. Of these, 782 were added during the year by confession. Of the churches, twenty-eight are entirely self-supporting, and the remainder partially so. The contributions were \$13,392, silver, being \$2,272 less than the preceding year. In these figures are included those which represent both the North and South Japan Missions of the Reformed Church, as well as those of the various Presbyterian and Reformed Missions. For all Protestant Missions there were reported 377 churches (a gain of twelve), of which seventy-eight are self-supporting, with a total membership of 37,398. Of these, 3,636, nearly ten a day, were added by baptism during the year.

CEYLON.—The twenty-eighth report of the Tamil Cooley Mission has been received. This Mission was established in 1854, on the invitation of a few coffee planters, with the object in view of visiting the estates on the island where Tamil labor is employed, to give instructions to the Christians and to carry the Gospel to the heathen. Under the supervision of three European missionaries, the Revs. J. D. Simmons, H. Horsley, and J. Ilsley, it employs 2 native clergymen, 34 native catechists, 34 schoolmasters, and 7 schoolmistresses. The total number belonging to the congrega-

tion, including 771 children, is 2,270; the average number who attend the Sabbath services, 831; and the number of communicants, 724. Fifty-four adults were baptized during 1893, and there were 87 inquirers at the end of the year. One thousand six hundred and thirty-six children are under instruction in 40 vernacular schools, and 387 attend Sabbath schools. The native contributions amounted to Rs.4,020, and subscriptions to Rs.3,620, which, together with a grant from the society of Rs.3,000, maintained the native agency.—*C. M. Intelligencer.*

AT HOME.

THE MISSION OF THE COVENANT TO ISRAEL, PHILADELPHIA, PA. — Mr. Moses Greenberg and wife are earnestly at work among the Israelites. This is the work for which his heart has yearned since the day of his conversion. I think no one can portray the genuine satisfaction he has in it; yet the sun is not always making a bright sky. He meets with scoffers and flinty infidels, but has a very gracious way of conversing with them, so as to draw them. He has courage to enter their places of trade, their homes and salute them on the street, and no one can get away from him without having a new thought shot into his head, if not the heart.

Mrs. Greenberg, a native of Germany, is well qualified for her position. She is finely educated, having her diploma from the high school of Leipsig. She is capable of conversing with the Israelites in their tongue, and is devoted to the work with all the ardor of her husband. With manners and appearance prepossessing, she readily gains

the confidence and esteem of those about her. It does seem that God has made her just for this place and work, however remarkable all the incidents connected therewith.

During last week, including both Sabbaths, there were thirteen meetings in the Mission Chapel. At these there was an aggregate attendance of 180 Hebrews. Mrs. Greenberg had under her care 28 of these, some young ladies, some little girls. The others were young men and boys, evidently trying to find their home—a home for the weary sick soul—in this wide, dark world, and looking for a guide.

Mr. Greenberg made no less than seventy visits last week, going from house to house. In more than nine-tenths of these he was kindly received, and husbands and wives and children listened with interest as he told them about the great Redeemer of Israel. Sometimes he received a rebuff, but we think he always turned the other cheek and held his peace.

The kind friends are liberally sustaining the Mission; they have sent the means to establish the work, above all we expected. We are grateful to our Lord, who has moved their hearts. As the supplies are forwarded, we hope to enlarge the work and add to its efficiency. We intend in September, if the Lord provides, to establish a free dispensary. We are greatly encouraged by the many letters, assuring us of continual prayer for Israel, and expressing the belief that the time has come, "the time which the Lord has set." Receipts for this Mission till July 31, including two months, amount to \$456.50; expenditures, \$464.30.

J. C. M'FEETERS.

CINCINNATI HEBREW MISSION.—The Lord seems pleased to use all my time in the work He has given to me among my brethren, His people of the old covenant, and it is impossible for me to write personally to all friends who asked me to do so during the meeting of Synod in Philadelphia; so I think it best under these circumstances to ask you to print in your *HERALD OF MISSION NEWS* the following short report of the work done among the Jews in Cincinnati since my return from Synod.

The distribution of New Testaments, tracts and leaflets in Hebrew, Judæo-German, English and German, or in other words the preaching and visiting from house to house is in my opinion the most important branch of the work. One hundred and seven New Testaments in Hebrew and Judæo-German, four German and three English Bibles and a great number of tracts and leaflets were given out. Wherever an occasion offered itself to speak to the Jews about the Messiah, it has been used, and wherever a poor Jewish family was visited, father, mother and children had to listen to the glorious news of the Gospel. Many a rough word reached my ears, several times I was told to leave the house at once and I was run out, but I was not discouraged. I went on patiently and I see the blessing of the Lord rests upon the work and some of the seed sowed at random brings forth fruit.

One Jewish brother, the father of three motherless children, was visited several times, the first time about three months ago; he would not only not listen to my words and to my invitations to read the New Testament and find out the truth for himself, but he would not even allow his children to speak to me. When I invited

father and children to attend the picnic of our Sabbath-school, the father had one answer only: "My children shall not come near a Christian church." All I could do was to pray to my Lord and Master that He might touch the hardened heart of this man; and He has heard my prayers; two weeks ago the man came to me, told how God had visited him with troubles and sorrows during the last weeks and asked for a New Testament to search it if he could find any help through the Messiah he had despised so long. Since that time father and children are regular attendants of all our services on Sabbath and on Wednesday.

Another of the many incidents: Last Sabbath afternoon I received the visit of a well dressed Jewish brother of about 50 years. He introduced himself as the secretary of an orthodox Hungarian Synagogue and frankly asked me for a Hebrew New Testament that he might read and study the life and teachings of Jesus of Nazareth whose name only was known to him. He received it and listened patiently when I pointed out to him the Messianic prophecies of the Old Testament and their fulfillment in the New. Two more applications for New Testaments were received the same Sabbath afternoon from orthodox Jews of the better class and my heart rejoiced that the children of Israel were seeking "the Lord their God and David their King."

But, do not believe that our work is all sunshine; discouragements and difficulties are plentiful and the prayers of all good Christian people are needed to sustain us.

Although no great multitudes attend our meetings on Sabbath evening, we are not discouraged. Our feeble pecuniary circumstances do not permit us to do the only

thing that will bring forth large crowds, advertising and giving out of handbills in the streets. But the majority of our Jewish visitors come regularly and attend our church services and seem to be earnest inquirers after the truth. Some have come to Jesus and believe in Him as the true Messiah; one young man will be received into our church in one or two weeks; another one, a very intelligent German Jew, is under instructions.

The number of Jews at our regular services was last week: Prayer meeting of August 1, three men. August 5, Sabbath-school: Three boys, four girls, three men. Morning service: Three girls, three men. Young People's Society: Five girls, two men. Jewish service: Five girls, seventeen men, two ladies.

The number of visits made to Jewish families from June 25 to July 31, was 148, and from August 1 to August 5 it was fourteen, a total of 162.

The distribution of clothing, food and other relief to the most needy poor goes on, but I wish I could do more of it; without exception these poor people most gratefully acknowledge the Christian love shown them in the relief received and contrast it with the indifference among their own people. The days of distress are doing good work for Jesus among the Jews as they are doing among the heathen people.

We praise God that He was with us and we pray that He may give us light and guidance, that He may enable us to know His will and to do it. Just now we depend entirely on free will offerings, but we solicit no contributions, for we know that we are doing the Lord's work, that He will be with us and that He will provide.

But we are fully convinced that God will bless only that work which He owns as His. Hence we desire to do His work, in obedience to our Lord, in the power of the Holy Spirit and for the glory of our God. Hence we will be in everything honest and true before God and man and avoid all exaggerations, all tricks to encourage contributions. Hence we ask that every Christian pray for the Jews and for the Mission and for the help of the Lord, His presence, His power, His guidance and His smile.

Yours in the love and the service of our
Lord and Master,

LOUIS MEYER.

112 Clinton street, Cincinnati, Aug. 6, 1894.

WINCHESTER, KANSAS.—The Ladies' Missionary Society of Winchester Congregation held its anniversary on May 10, 1894. An interesting programme was carried out. Rev. S. R. Wallace, of Syracuse, N. Y., made an appropriate address; also encouraging remarks were made by our Pastor and Rev. Angelman, of the M. E. Church. Our work during the past year consisted in part in making a crazy patchwork quilt and about eighty garments for Mission children at Mersine, Turkey. We still continue to contribute one hundred dollars for the support of a native teacher in Foreign Mission.

Our society sent two delegates to attend a farewell meeting held in honor of Miss Jennie B. Dodds, at Topeka, Kansas. We have received several letters from missionaries, which all are delighted to hear read in the meetings. They are so helpful to us. We also organized a Children's Missionary Society called "The Band of Willing Workers," trusting it will do good and

instil in the young minds a missionary spirit. While we do not have the Woman's Presbyterian Missionary Society, we have circulating letters, which are very interesting and quite a good substitute. During the year our number has not been broken by death, for which we give thanks to our kind Heavenly Father. May God's continued blessings to us increase our energy and love for His work.

MRS. M. M. CARSON,
Secretary.

Treasurer's report for the year ending May, 1894:

RECEIPTS.

Balance from last report.....	\$38 73
Monthly dues collected.....	47 15
Anniversary collection....	12 00
Donations on quilt.....	22 07
Personal donations.....	38 60
Donations for material.....	9 75
Other contributions.....	12 02
	<hr/>
Total.....	\$180 32

DISBURSEMENTS.

To Walter T. Miller for Syrian teacher.....	\$100 00
Moses Greenberg for Bible.....	5 00
Expenses of quilt.....	3 50
Material for clothing for children of the Foreign Mission.....	20 20
Church building in Kansas City..	10 00
Freight on clothing.....	1 35
	<hr/>
	\$140 25

Balance in treasury..... 40 07

MRS. NANNIE A. HUTCHISON,
Treasurer.

STERLING, KANSAS.—The Children's Mission Band of the Reformed Presbyterian Church of Sterling was organized Jan. 1,

1893. Miss Benn was made superintendent, and the society was called "Willing Workers for Jesus." We began with seven members, and now we have twenty-five. Our motto is to "Do Good and Be Good."

We have held sixteen meetings, one every month. We would like to meet once a week, but we cannot, as many of our members live in the country. Then, too, we have a number of very little folks who cannot attend by themselves.

In our meetings we learn Bible verses, psalms, which we sing, and learn to pray aloud. Then we read or hear stories about the little children far away, whom we are trying to help. Sometimes we receive letters from missionaries far away. These we enjoy very much, and they make us want to help them all the more.

We earn the money we send away ourselves. We do this by making garden, raising and selling the vegetables; raising chickens, chopping wood and many other ways. So far we have sent \$10 across the sea to Asia Minor, \$10 to our Southern Mission, \$3 to help build a church in Kansas City, \$3 for Topeka Church and \$3 to Seattle. Then we made picture scrap-books and sent them to Syria. We are very glad that we have Christian parents who teach us about Jesus, and we mean to try to do whatever we can to send the news about Him to the many boys and girls who do not know Him.

FLORA HUMPHREYS, *Sec'y.*

SHARON, IA.—Resolutions of the L. M. S. of Sharon, Iowa, on the death of Mrs. Margaret Milligan, who departed this life June 13th, 1894:

Whereas, The Angel of Death has entered our society again and called to one

of our number, "Come up higher," one who was looked upon not only as a sister but also as a mother in Israel, characterized at all times by the same modest and loving disposition ;

Resolved, 1st, That while we deeply mourn the loss of a loved friend and faithful worker, who in her later years was seldom permitted to meet with us, but was always ready and willing to help with every good work, yet we bow submissively, feeling that God is but taking His own to Himself.

Resolved, 2d, That, although sorely tried in the furnace of affliction, thereby depriving her of many privileges, and in her last year bereaved of her earthly companion, yet she was not deprived of that constant companion Jesus, and bore her long

and painful illness with only the patience that a Christian can, until relieved by a kind Father.

Resolved, 3d, That in this Providence we recognize the voice of our Master saying, "Work while it is day," and as life is uncertain and we know not which one of our number may be called next, let us then prepare to meet our God.

Resolved, 4th, That we deeply sympathize with the bereaved family, aged father and friends, and pray that their grief may be assuaged by the prospect of a happy meeting—a reunion for eternity—in the heavenly world.

SUSIE M. HENDERSON,
JENNIE ROBB,
MARY WILLSON,

Committee.

MONOGRAPHS.

FOR JESUS' SAKE.

At one of our inland stations under an active teacher a number of young men had begun to receive the Gospel as their delight, when a dear young lad whose two brothers were professed Christians, also joined them. A relative was angry at his becoming a Christian and threatened that if he went back to the church or Sabbath-school he would shoot him dead. The lad thought it was only a threat, and was so eager to obtain Christian instruction he could not be kept away. A friend warned him one Sabbath morning that he had seen the relative who had threatened to shoot him, carefully loading his rifle that morning, and he feared it was to shoot him. The

lad appears to have stayed away from the church, but went with his two brothers to the Sabbath-school. After it was over they remained in the teacher's house till near night and then started to go home. The savage concealed in the bush by the path shot the dear lad, sending a ball through him. He let fall his hymn book, ran on a little and fell, sprang to his feet, ran back and lifted his hymn book and turned to run back to his brothers, but fell again, got up, ran a few steps and fell moaning, "Brothers, I am dying." His brothers prayed for him and sang a verse of his favorite hymn, in which he tried to join, and, as one of them again said Amen after prayer, the struggle was over, he lay dead on the

path. They carried him to the nearest house, and left his body there and sent quickly for my son, who got there next morning just as forty savages with loaded rifles had assembled to shoot the murderer. The whole multitude were much excited and had the brothers of the murdered lad been heathen, it would have been their duty and honor to shoot the murderer, or they would have been branded as miserable cowards—but the brothers, backed by the small Christian party went forward and pleaded, “O don’t shoot the poor murderer with his sins on him unrepented of and unforgiven—spare him till we teach him about Jesus and pray for him and he will be happy.” My son helped them to plead for him, and as they were the natural revengers of his murder so pleading for his life to be spared, a great chief rose and said, “Peace shall be maintained here, no life shall be taken—war shall not follow this murder. The missionary pleads for his life to be spared, his brothers plead for it, peace shall be continued. I will shoot any man or number of men who break the peace and shed blood.” After this the noise and excitement settled down. The murderer’s life was spared. The brothers and Christian party prayed for him and taught him about God’s love in Jesus Christ who was crucified and died for sinners, and who is ready to give eternal salvation, with peace and joy here in believing, to all who love and serve Jesus. The murderer was so astonished at their Christian conduct, by God’s grace he was led to become a worshiper of Jesus Christ, and is now as eagerly attending the Sabbath-school as the lad he shot for doing so. Thus the Christians gained a great victory which commended the teaching of Jesus to

all around. For what except His teaching could have produced such a change in the brothers and peacemakers? Truly as much as ever, the Gospel is the power of God unto salvation to every one who believes, black or white, bond or free, high or low, civilized or savage. He cries, “Come unto me all ye that labor and are heavy laden and I will give you rest.” And O! His loving assurance, “Him (her) that cometh unto me I will in no wise cast out.” O what a friend and Saviour we have in Jesus. Would that we could all love and serve Him more and more devotedly.

(Dr.) JOHN G. PATON.

AN APPEAL TO THE KORAN.

When Dr. Harris and Mr. Nelson made their late tour to the North, they stopped under large trees near a certain Moslem town. The doctor took one tree, Mr. Nelson another, and the helper another. The latter began to read the Bible aloud. A crowd gathered and were saying “Amen” to all he read. “What book is it?”

“The *Torat and Engeel*.” (Old and New Testament.)

“We never heard it before. Read on. Whose book is it?”

“It is God’s Word.”

“We know only the Koran as God’s Word.”

“But the Koran says the Bible is God’s Word.”

“Well, then, read on.”

But the religious sheikh came running up and calling out, “What is this? Stop! Stop!”

“Why, sir, we are only reading God’s Word.”

“No; you are liars. Only the Koran is God’s Word.”

"Bring a Koran and we will show you where it says this book is God's Word."

The sheikh ran for his Koran, stipulating that the reading be stopped till his return. Then chapter and verse were cited and read, and the victory won, and all sat listening for the first time to God's Word of the Old and New Testament. Several copies were sold, and the people had new food for thought.—*Rev. Samuel Jessup, in Woman's Work for Woman.*

THE ANIWAN'S BEAUTIFUL DEFINITION OF FAITH.

An intensely interesting incident was related to us lately by Dr. Paton at the discovery of a term in the language of Aniwa for faith.

It seems that for a long time no equivalent could be found, and the work of Bible translation was paralyzed for the want of so fundamental and oft-recurring a term. The natives apparently regarded the verb "to hear" as equivalent to belief. For instance, suppose a native were asked whether he heard a certain statement. Should he credit the statement he would reply "yes, I heard it," but should he disbelieve it he would answer "no, I did not hear it," meaning not that his ears had failed to catch the words, but that he did not regard them as true. This definition of faith was obviously insufficient—many passages, such as "faith cometh by hearing," would be impossible of translation through so meagre a channel; and prayer was made continually that God would supply the missing link. No effort had been spared in interrogating the most intelligent native pundits, but all in vain, none caught the hidden meaning of the word sought by the Missionary. One day Dr. Paton was

sitting in his room anxiously pondering. He sat on an ordinary chair, his feet resting on the floor; just then an intelligent native entered the room and the thought flashed to the Missionary to ask the all-absorbing question yet once again in a new light. Was he not resting on that chair, would that attitude lend itself to the discovery? "Taea," said Dr. Paton, "what am I doing now?" "Koikae ana Misi," "you're sitting down, Missi," the native replied. Then the Missionary drew up his feet and placed them upon the bar of the chair just above the floor, and leaning back upon the chair in an attitude of repose, asked, "what am I doing now?" "Fakarongrongo, Misi," "you are leaning wholly," or "you have lifted yourself from every other support." "That's it," shouted the Missionary, with an exultant cry; and a sense of holy joy awed him as he realized that his prayer had been so fully answered. To lean on Jesus wholly and only is surely the true meaning of appropriating or saving faith. And now "Fakarongrongo Iesu ea anea moure," "Leaning on Jesus unto eternal life," or "for all the things of eternal life," is the happy experience of those Christian Islanders, as it is of all who thus cast themselves unreservedly on the Savior of the world for salvation.—*South Sea Islands.*

McKAY OF FORMOSA.

Among the writer's classmates in Princeton Seminary was a quiet, retiring studious, devout student from Canada. When conversed with, the sparkling eyes, intense manner, and suppressed voice, witnessed a soul on fire with a holy ardor. He devoted himself to Mission work in Formosa. This year, revisiting Canada, he

was chosen Moderator of their General Assembly. He has helped to found sixty churches and to gather in four thousand converts. His life has been full of incident as well as work, and trials, opposition and persecution have come of his glorious successes. As illustrating what changes have been brought about, may be mentioned his first appearance at one large city, Bang-Kah, and his leaving there and starting for Canada. On the first occasion he was driven from one house by soldiers, was hooted through the streets, had three other houses torn down by the furious mob, and was urged by native and European officials to leave the city. But he persisted and has gathered there a church and built a large edifice with lofty spires, where a converted Confucianist ministers. When leaving there he was borne in a sedan chair lined with silk, and was escorted by a procession in which were three mandarins, five head men, twenty sedan chairs, six horses and a throng of people with gongs, drums, and various other instruments. When he started from Tamsui, seven hundred converts had gathered to see Pastor and Mrs. McKay. Amid the noise of drums and gongs and firecrackers,

guns, and bands of music they embarked. Three steam launches, one with foreigners, one with mandarins, one with converts, and many small boats followed them as far as they dared. Surely, the "miracles of missions" may well be cited as evidences of the divine source of Christianity.—*North and West.*

WAITING IN VAIN.

An overworked lady missionary, with a large number of villages depending upon her for Christian teaching, once visited a place some miles from her station and spoke for an hour to the people about Christ and his great salvation. Three months passed before she was able to visit the same village again, and then how heart-breaking was her greeting by the inhabitants: "We put away our idols after your last visit, and we have waited three months for some one to come and teach us the right way, but no one came. We therefore returned to our old gods again." What more touching picture could we have of India's need? Who will come "to the help of the Lord against the mighty?"—*Awake.*

EDITORIAL NOTES.

The HERALD OF MISSION NEWS will be glad to receive orders for the Missionary Picture that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions, it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing is only Four Dollars.

—A cablegram, received on the 10th of August, announces the safe arrival of our senior missionary, Rev. Dr. D. Metheny, at Mersine, Asia Minor. Miss Evadna M. Sterrett of the same Mission, after spending two or three months with her friends in this country, left New York, Saturday, 25th ult., for Liverpool, expecting to reach home in time for the resuming of school work.

—Another paper intimates that Rev. Elmer McBurney has accepted conditionally an appointment to the proposed Mission to China. In view of this, it may be as well to let the churches have a fuller statement of the case. In reply to the Secretary notifying him of the action of Synod in electing him as one of its missionaries to China, Mr. McBurney wrote, on the 20th of July, as follows: "I can only say that I do not yet feel ready to make a decision. So long as I had reason to hope that Mr. McIsaac would be my co-laborer, I felt that my decision was made, but as Mr. McIsaac has written to me stating that it is his purpose to return to the Mission at Selma, I feel that it would not be the part of wisdom for me to decide until I know who my co-laborer is to be.

"The success of the work in China or in any field must depend in a great measure on the united effort of earnest workers. Companions must be congenial, able to understand each other more or less; and, although two persons may work together for years before they know each other fully, still you know that one can have some idea, even on short acquaintance, as to the advisability of joining his labor with that of another.

"I have felt greatly encouraged with the work here in Wahoo. The congregation, although small in numbers, is united and growing, and the fact that my labors here have been blessed is one great discouragement to me, when I think of having to go away so far.

"Although my heart is with the struggling congregations of the West, I feel that the work in China is even more important, and for this reason I cannot decide to enter the work there, until we have done everything in our power to insure the success of the work there. To my mind, it would be disastrous to the Mission in China to send two workers who were not united in plans and purposes and in the same spirit and mind. For this reason I am compelled to withhold my decision for the present and wait farther action of the Board. My prayer is that we may all be directed in this very important matter."

We heartily approve the decision of Mr. McBurney, as wise and wholly in the interests of missionary work. And earnest efforts are being made to secure the services of a congenial associate. The motto of the men who go to China as missionaries should be: "With one mind striving together for the faith of the Gospel, and in nothing terrified by our adversaries."

The names of the ministers to whom we write urging the claims of this new field will not be given to the press. No such pressure shall be brought to bear on any one to leave his present field of labor. We do not wish any one to go unless he hears the call of the Master as distinctly as did the Evangelist Philip, when the Angel of the Lord spake unto him, saying "Arise and go." And we hope that no one, when he hears the call, will hesitate to act as

promptly as that eminent evangelist, of whom it is recorded that "he arose and went." It is not the call of man but the call of God, to which he is to listen. It is not the wish of man but the will of God to which he is to submit himself.

—The attention of the young ministers of the church is again called to Cyprus. Our Licentiate, M. Daoud Saada, continues to labor there with great diligence and zeal. No form of opposition seems to trouble him. Rev. R. J. Dodds, too, of Mersine, visits the field as frequently as possible to encourage and direct him in his work. But these occasional visits are not enough. There is pressing need of an ordained minister to reside on the island and take responsible charge of the work. The voice of the Lord is heard saying, "Whom shall I send and who will go for us?"

—Individuals and congregations are reminded that money is urgently needed to pay for the repairs and alterations in the Lower House in Suadia, and also to make such changes in the Upper House that our missionaries shall have a fairly comfortable home. A thousand dollars should be paid into the Treasury at once for this purpose.

—A few weeks ago we received from Mr. Robt. W. Robb, of Linton, Iowa, a draft for \$7.75, to be expended at the discretion of Dr. Metheny. The money has been forwarded to the Treasurer.

—The following letter tells a beautiful story of sympathy and love:

"Enclosed you will find a draft for \$30, in memory of Mr. Robert Ewing, who departed this life on the 27th of May, 1894, in the 73d year of his age. He

was at one time a deacon in the Clarinda R. P. Church, but resigned that office. He was a warm friend of his late pastor, Rev. D. McKee. They spent a life together of 32 years in the warmest friendship. Only five months between their removal from time to eternity. They were not long separated, and what a glorious reunion, enjoying the company and fellowship of our kind Heavenly Father, our Saviour, the Holy Spirit, three in one, as well as the communion of those gone before. We deeply sympathize with the wife and children, who are left so lonely. God will comfort them."

This memorial gift will be applied, at the suggestion of the donor, to aid in the support of the Pastors' Missionary.

—Will the young women of the church who have not yet sent forward their second payment on the five-year pledge to aid in paying the salary of their missionary, please remit at once? Surely it is not necessary to put the *HERALD OF MISSION NEWS* to the expense of sending a special notice to each contributor.

—Every one will be interested in reading the Monograph, "For Jesus' Sake." It is from the pen of the beloved Dr. John G. Paton, whose visit to this country a year or two ago created such enthusiasm in the hearts even of many who had hitherto been to a large extent indifferent to the claims of Foreign Missions. "It may," he says, "let some young careless people and Christians see what some have to suffer for Jesus' sake and how some appreciate the teaching of the Gospel."

Dr. Paton, who sailed from London on the 10th of August, was very successful in raising money in Britain. In a private

letter to a dear friend in Philadelphia, Pa., written on the 22d of July, he speaks of being "within £150 of the £1,000 needed yearly for the new ship, with another £1,000 added to the price of the ship—£7,000 now to build her." He also says: "I have got what justifies me in engaging three new missionaries," a physician who will go out next year and two young ministers who will leave England on the 21st of this month.

This eminent missionary intends to go to the Islands soon after his arrival in Australia. His heart is in the New Hebrides, and we pray that he may be spared to see many new islands in the group occupied for Jesus and His blessed work."

—Some weeks ago we received from the Session of East End, Pittsburgh, an appeal in reference to the heavy load of debt resting on that congregation. "The smallness of our number," says Mr. Calderwood, "and the greatness of our debt show that help must be given in order that we may succeed in bearing up a standard for truth in this part of our beloved Zion." It gives us pleasure to remind our readers that Synod, at its last meeting, recommended that a collection should be lifted to release these brethren from so much of the debt as had been incurred by a legal protection of the property. All contributions for this purpose should be sent to William Blair, 367 Main street, Pittsburgh, Pa.

Don't fail to order the Missionary Picture for your Sabbath School. Only Four Dollars for 43 finely finished photographs of Covenanter Missionaries.

CROSS-BEARER'S Missionary Reading Circle.

REV. MARCUS L. GRAY, Pres't.

LITERATURE FOR 1894-5.

I. BIOGRAPHICAL.

1. Life of Robert Morrison.....\$.75
Wm. J. Townsend.
2. Life of Adoniram Judson..... 1.50
Rev. Edward Judson, D.D.

II. PATRIOTIC.

3. Our Country (Revised)..... .60
Rev. Josiah Strong, D.D.

III. EVANGELICAL.

4. Foreign Missions After a Century 1.50
Rev. James S. Dennis, D.D.

IV. PERIODICAL.

5. The Missionary Review of the World ..
To C. M. R. C. Members..... 1.90
Rev. Arthur T. Pierson, D.D., Editor.
6. Membership Fee, per annum..... .50

Send membership fee, 50 cents, to the Secretary, Rev. Z. M. Williams, A.M., Gallatin, Mo., and write him for further information. \$6.25 buys all literature for 1894-5. Send this amount to
HERALD OF MISSION NEWS,
New York City.

Any one purchasing a set of these books through us will receive the *HERALD OF MISSION NEWS* free for one year.

O'NEILL'S

Sixth Avenue, 20th to 21st Street,
NEW YORK.

Importers and Retailers.



The Largest and Finest Establishment of its Kind in this Country.

FINE MILLINERY, DRY GOODS, DRESS TRIMMINGS,

LADIES' GENTLEMEN'S AND CHILDREN'S HOSIERY
AND FURNISHINGS,

UPHOLSTERY, CURTAINS, BEDDING, ETC.,

—>>> HOUSE FURNISHING GOODS, <<<—

China, Glassware, Clocks, Bronzes, Silverware, Jewelry, Leather Goods.

H. O'NEILL & Co.,

Sixth Ave., 20th to 21st St., N. Y.